

The Parish-Clerk's Guide.

OR, THE

Singing Psalms

Used in the

PARISH-CHURCHES

Suited to the

Feasts and Fasts

OF THE

CHURCH of ENGLAND,

And most other

SPECIAL OCCASIONS.

Sing ye Praises with Understanding.
Psal. xlvii. ver. 7.

By B. P. Parish-Clerk.

LONDON,

Printed for the Author: And are to
be had at Clerks-Hall in Great
Wood-street. 1698.

14

1950

To my Brethren
 The Parish-Clerks, &c.

Grace be multiplied, *Amen.*

S I R S,

MY Design in publishing this little Book, entit'led, *The Parish-Clerk's Guide*, was to correct some Mistakes and Omissions in a former Book, and (if it might be) to render this somewhat more useful, especially to the poorer sort of *Country Clerks*, for whose Sakes chiefly I was perswaded to put forth this little and cheaper Book, because their In-come is so very small, generally speaking, that they are forc'd to employ their Time for Bread, rather than to have leisure to qualifie themselves for the Business of a *Parish-Clerk*: Which Office, when by a great deal of difficulty perhaps it is obtain'd, scarce sets them one Remove from a poor *Mendicant*. Yet I hope it will not be unacceptable to you, *Brethren*, nor altogether beside my purpose, to let you know, that now I mean

To the Parish-Clerks.

*Antiquity
of Parish-
Clerks.*

*Their Hall
of old time
in Bishop-
gate-street*

and despicable soever you may be, either in your own Eyes, or in the Esteem of others, your Office is yet truly Valuable, and of such Account with Persons of the highest Rank and Quality, that the *Parish-Clerks* within the *Bills of Mortality* in and about *London* have had the Honour of being a *Guild* or *Fraternity*, and have continu'd so for these Four hundred Years and upwards, being first Incorporated by King *HENRY* the Third, known then by the *Brotherhood of St. Nicholas*, whose Hall was near *Little St. Helens* in *Bishopsgate-street*, within the Gate, at the then Sign of the *Angel*, where the *Parish-Clerks* had Seven *Alms-houses* for poor *Clerks Widows*, &c. *Stow's Survey*, pag. 132. Unto which *Fraternity* Men and Women of the First Quality, *Ecclesiasticks* and others, have join'd themselves, under the Friendly Appellation of *Brothers and Sisters*; who, as they were great Lovers and Promoters of *Church-Musick* in general, so their Beneficence to the *Parish-Clerks* in particular is abundantly evident by some ancient *Manuscripts* at our Common Hall in *Great Woodstreet*, *London*, where the Footsteps of their great Bounty appears towards the then *Parish-Clerks*, by the large Gifts and Revenues given for the Maintenance and the Encouragement of such who should devote them-

themselves to the Study and Practice of this Noble and Divine Science, and in which the *Parish-Clerks* did then exceed, Singing being their peculiar Province.

But alas! since *Faction* prevail'd in the Church, and Troubles in the State, Church-Musick hath labour'd under inevitable Prejudices, more especially by the rash and heady Zeal of some misguided and peevish *Sectaries*, decrying it as *Popish* and *Antichristian*, and have thereby in great measure alienated the Minds of the ignorant People from the *Cathedral Service* of the Church, altho' perform'd by Men of the greatest Skill and Judgment in Song, under whom was wont to be train'd up abundance of Youth in the respective *Cathedrals*, that did stock the whole Kingdom at all times with qualific'd and able *Songsters*, out of whom *Ministers* might chuse *Parish-Clerks*, to the Honour of *Almighty God*, and Reputation of the Church in general: Whereas now there is such a paucity of Persons educated or taught to Sing, that the most Common Tunes in use amongst us neither are nor can be but seldom Sung in our *Parish-Churches*, with *due Measures* of Time or otherwise; which hath caus'd this Part of *God's Worship* to be even nauseated and ridicul'd, to the great Dishonour of *God*, and Scandal of *Religion*.

The Faction do not love Church-Musick.

To the Parish-Clerks.

Clerks
Charter re-
new'd by
K. Char. I.

Clerks ex-
empt from
C^lerics.

However, I would have the ignorant and deluded World know, That Church-Musick is of Divine Original, and truly Primitive and Christian in its Institution, Pious in its Use, and most Heavenly in its End, and consequently, most commendable and praise-worthy ; for which Cause, doubtless, that great Exemplar and Pattern of true Piety King CHARLES the First, of ever Blessed Memory, of His meer Royal Bounty, renew'd the Parish-Clerks Charter, and conferr'd upon them very ample Privileges and Immunities, and Incorporated them by the Name of Master, Wardens, and Fellowship of Parish-Church Clerks of the City and Suburbs of London, and the Liberties thereof, the City of Westminster, the Burrough of Southwark, and the Fifteen Out-Parishes adjacent : By which Charter the Parish-Clerks enjoy certain Privileges peculiar to them as such ; among which, this is not the least, viz. That in respect of their great and continual Attendance and Charge which they do undergo, they the said Master, Wardens, and Brethren shall be free from all Offices, unless they desire or yield themselves thereunto. Which Privilege is likewise confirm'd to them by an Order of the Lord Mayor and Court of Aldermen, in the Mayoralty of Sir Robert Tyners Knight, in the Seventh Year of

of the Reign of King CHARLES the Second, in these Words, viz. *All Parish-Clerks to be exempt from all Offices, as by their Charter, and by an Order under the Seal of the Mayoralty of the City of London, &c.* But if any Parish-Clerk within the Bills of Mortality shall happen to live in any other Parish than that of which he is Clerk, (as sometimes it hath hapned) he may not expect the Privilege before-mention'd, but must take his Lot, and bear Offices too, as his Co-Parishioners may think fit to put upon him. Let this be for a Caution to all *Parish-Clerks* who reside out of the *Parishes* where they are oblig'd to serve as such.

Again, The *Parish-Clerks* are privileg'd to have a *Printing-Press* in their Common Hall, for the Printing of their *Weekly* and *General Bills of Mortality*; and a *Printer* for that purpose is appointed them by his Grace the Lord Archbishop of Canterbury for the time being, as in and by their Charter doth more fully appear; by which Charter also they are enjoin'd to make Report of all the *Christnings* and *Burials*, &c. which do happen in their several respective *Parishes*, on every *Tuesday* Weekly, by Six a Clock in the Afternoon at the farthest, (but according to the By-Laws, by Two) that the King's Majesty may have a true Account thereof upon the *Wednesday* following, for

Clerks allow'd a Printing-Press.

Weekly Reports to be made.

whom a Book is drawn up by the Clerk of the Company, and sent to His Majesty by the particular Care of the Right Honourable the Lord Mayor for the time being; and also another Book is prepar'd for his Lordship's own Use.

The Company have Power to give an Oath to their Members.

The Company of *Parish-Clerks* also have *By-Laws*, as before was hinted, and *Ordinances* subsequent to their Charter, by which they govern themselves and their Members within the *Bills of Mortality*; and for that purpose they are by their said Charter impower'd to administer an Oath to the Members of their Corporation, upon their first Admission, *To be observant of, and obedient unto all such wholeſom Rules and Orders made or to be made, which may conduce to the common Profit and Benefit of the ſaid Company or Fellowship.*

But before the Oath be adminiſtred to one newly choſen a *Parish-Clerk*, he muſt procure a *Licence* under the Seal of the Office of my Lord Biſhop of *London, &c.* upon the producing of which, the next Court-day he may be ſworn, and receiv'd as a *Brother* of the Society of *Parish-Clerks*, with Demonſtrations of Friendſhip uſual, as in other Companies. Notwithſtanding, if the Perſon to be admitted hath not yet obtain'd his *Licence*, as aforesaid, he may not be refus'd his Admittance,

mittance, provided he doth produce a Certificate under the Hand of the Minister, or the Church-wardens, or both, of such his Election into the Place of *Parish-Clerk*; which as it gives a sufficient Warrant to the Company for his Admission, so it gives the Person a just Title to all the Duties and Perquisites of or belonging to the *Parish-Clerk*, especially if the Company, upon Proof of his Abilities to Sing, or otherwise, are fully satisfied in the Person they admit; for which they have a Power likewise granted to them by their Charter.

I mention'd *Church-wardens* with respect to those Parishes which are Improper, because sometimes the *Church-wardens* and *Parishioners*, as *Parson* and *Proprietors*, by ancient Custom chuse their *Clerk*. Be it as it will, it is certain the *Clerk* thus elected and admitted, stands intitled to all the usual and accustomable Duties and Perquisites belonging to that Parish or Place of which he is chosen *Clerk*; and being sworn a Member of the Society, is under a most Sacred Tie and Obligation to do all he can to promote by all lawful Ways the common Profit and Weal of the Company of which he is now a Member. And that he may not be wanting either to himself or his Brethren in what concerns

*Who chuse
the Parish-
Clerk.*

cerns

*Rules
Printed,
and given
to all the
Members.*

cerns his Duty, a Printed Paper (immediately upon his being sworn) is put into his Hands, containing the *Orders and Rules* necessary to be known by every respective Member, viz. the same that are contain'd in a Frame appointed to be hung up in the Common-Hall, where all that are therein concern'd may take notice of them; which are these that follow.

ORDERS and RULES to be observed and kept by all and every the Parish-Clerks of the Parish-Churches of the City and Suburbs of London and the Liberties thereof, the City of Westminster, the Burrough of Southwark, and the Fifteen Out-Parishes adjacent, viz.

I. **T**hat all and every the Parish-Clerks of the several and respective Parishes within the Weekly Bills of Mortality, shall henceforth make their Weekly Reports of Christnings and Burials in Manner and Form as is expressed in Blanks provided by the Company of Parish-Clerks, and to be deliver'd out and sold from time to time by their Common Beadle to the respective Parish-Clerks, at One Penny a Sheet, in order to prevent those Irregular Reports; and the many frequent Mistakes in the Weekly Bills occasion'd

tion'd thereby, to the great Damage and Disrepute of the said Company.

II. And shall Weekly bring or send their Reports to the Common-Hall of the Company of Parish-Clerks, in Great Woodstreet, London, on every Tuesday Weekly, before Two of the Clock in the Afternoon of the same Day, and put them into the Box provided there for the same purpose; that so the King's Majesty's Book, and the Lord Mayor's Book, &c. may be sent away in time convenient, which oftentimes has been retarded, to the great prejudice of the said Company.

III. And shall take a particular Care to insert in their respective Reports the Christian and Surnames of all such Freemen and Freemens Widows as from time to time shall happen to die in their respective Parishes, and of what Company every such Person was Free, with the Addition of the Street, Lane, Alley, Court, &c. where such Person died, that so a due Return into the Orphans Court may be made of such Persons dying, as may happen to leave Orphans, &c.

IV. And shall place the several Diseases in their respective Reports Alphabetically, in Form and Manner as may be seen in the Weekly Bills of Mortality.

V. And where any Casualty shall happen in any of their respective Parishes, that they return the same in Words exactly as it shall happen to be set down in the Coroner's Warrant.

VI. And

To the Parish-Clerks.

VI. And where any Person shall happen to be Clerk of more Parishes than One, every such Clerk shall make a distinct Report of every or either of the said Parishes of which he is Clerk, in several Papers.

VII. That no Parish-Clerk do presume to receive or suffer any Corps to be buried in the Parish of which he is Clerk, unless a Certificate be first obtained under the Hand of the Parish-Clerk where the Party died, testifying that the Corps has been view'd or search'd, pursuant to several Orders of the Lord Mayor and Court of Aldermen, from time to time, enjoining the same.

VIII. That in such Certificate of the Burial of any Corps, he shall therein certifye not only the Disease of which the Person died, but also the Christian and Surname, and the Company of which such Person was Free, with the Addition of the Street, Lane, Alley, Court, &c. where such Freeman or Freeman's Widow died, for the same Reason as in the Third Article abovementioned.

IX. That no Parish-Clerk shall by himself, his Deputy, Servants, or others, deliver or disperse any Weekly or General Bills of Mortality to the Inhabitants of any other Parish of which he is not Clerk; neither shall he deliver any to the Inhabitants of the Parish of which he is Clerk, until the Thursday Morning of each respective Week.

X. Lastly,

X. Lastly, That no Parish-Clerk shall cause to be sold by himself, Deputy, Servants, or others, directly or indirectly, any of the Weekly or General Bills of Mortality, to any Bookseller, Mercury, Hawker, or other Person whatsoever, who shall again offer the same to Sale, unless it shall be by the Knowledge and Consent of the Master and Wardens of the Company for the time being, and for the Common Profit and Benefit of the Company of Parish-Clerks.

So much for the Privileges of the Parish-Church Clerks in general.

Now, Brethren, raise your Thoughts a little higher, and contemplate the internal Advantages, as well as the external Privileges of the Employment God by his Providence hath call'd you unto, even into his own immediate Worship and Service, into which you are now initiated in a more peculiar manner than you were before; your constant Business and Employment being now to attend upon, and to bear your Part *ex Officio* in the Administration of the Holy Sacraments both publickly and privately, and in all other Divine Offices of the Church, both of Prayer and Praise; by responding the Psalms and Versicles, by Genuflections or kneeling at the Prayers, standing up at the

The Clerks
uty at
C. rch.

To the Parish-Clerks.

the *Creed* and the *Holy Gospel*, by a reverent Bowing at the Venerable Name of *JESUS*, and by an audible pronouncing of *Amen* at the concluding of all the solemn *Collects* and *Prayers* throughout all the respective Parts of *Divine Worship*, as is directed in the *Rubrick*, but in a particular manner in the *Eighteenth Canon* of the Church, and also in the *Fifty second Injunction* of *Queen Elizabeth*, grounded upon the *Ninety fifth Psalm*, where you will find the *Bodily Reverence* here mention'd both commanded and enjoyn'd, as the inevitable and indispensible Duty not only of the *Clerks* as such, but also of every one that would be accounted a true and genuine Member of the Church of *England*.

*The Benefit
of a Pa-
rish-Clerk
to the Peo-
ple.*

Moreover, *Brethren*, this must be accounted a very great Honour, your being thus employ'd in the Worship of Almighty God, that you are as it were Leaders of the Congregation, by your reverent and devout Carriage in God's Worship and Service, express'd by the foremention'd Gestures of your Body, and by lifting up your Eyes and Hands, as well as by the inward Intentions of your Minds and Souls, that so by your devout and pious Examples the Ignorant and Unwary may be excited to imitate you in the Worship of God: For the

Parish-

Parish-Clerk by such reverent Deportment doth silently teach and instruct the Congregation, as by an *Innuendo*, how to carry themselves throughout the whole Service, to the Honour of God, and the good Example of all then present. Indeed, the whole Business of the *Clerk* is to attend the Worship of God, the Things of God, and the House of God, where to attend or abide one day, is better than a thousand elsewhere, as the *Psalmist* saith, *Psal.* 84. O, what great Privileges do we *Parish-Clerks* enjoy! who have the freedom, at all convenient Hours at least, to visit God's Temple, to tread his Courts, to see the fair Beauty of the Lord, and to sing his Praise? For which purpose read the Eighty fourth *Psalm* throughout. It is so great a Blessing this, that holy *David* impatiently long'd to enjoy the same, and seems to envy the little Sparrows that approach'd the Altar of God, and there chanted forth their Maker's Praises, whilst he wanted those blessed Opportunities of coming into God's House, and of approaching the holy Altar, to offer there the Sacrifices of Praise and Thanksgiving, as he was wont.

Certainly, Brethren, no Men living have more fair Opportunities of being happy and good Men, than we, (if we are not wanting to our selves,) who are always

*The Godly
Advantage
of the
Parish-
Clerk.*

always conversant in Holy Places, in Holy Things; such as are the Holy Sacraments of *Baptism* and the *Lord's Supper*; yea, and in the most serious Things too, such as the *Visitation of the Sick*, where we often do attend, and at the *Burial of the Dead*, in which, if at any time People are serious, it is at such times: I say, these are Opportunities we Clerks have of *bettering our Hearts*, as *Solomon* speaks, by our frequent going to the *House of Mourning*, as well as to the *House of Prayer*, where we converse with God in the Presence of Holy Angels; which we of all Men ought most thankfully to own, and to make some Returns to the God of Heaven for such Enjoyments.

The Temporal Profits of the Parish-Clerk.

Nay, this is not only our Honour, thus to attend in Sacred Things; but also our Interest, both with relation to this and the other World: For we *Parish-Clerks* in a true literal Sense *do not serve God for nought*, as the Devil said in the Case of *Job*; no, we do Heavenly Work, and for so doing receive a Temporal Reward of Salary and Perquisites; we serve our selves, by serving of God; we live by our Attendance on the Altar, &c. which ought to be a Motive to our Devotions, *Brethren*: But let us beware it be not our End for which we serve God. O! that we might act from more generous Principles

principles than those of Worldly Interest and Advantages, and that we may raise our Thoughts unto high Degrees of Gratitude to Almighty God, who hath call'd us by his good Providence out of the Noise and Hurry of Secular Employments, to this glorious Liberty of God's own Children, even to the Fruition of God in his own Worship and Service, in his own House and Temple, where every one speaks of his Glory.

Our Business, Brethren, is always to be waiting at or near the Pool of Bethesda, and to watch the coming of the Angel to move those Waters; we, truly speaking, abide in the House of God almost all our Days; we are they who often visit his Temple, and see the fair Beauty of God; we have daily Opportunities of drinking of those Rivers of Pleasure that flow from his right Hand: Our Employment, I say, is Heavenly; we are mostly conversant about Holy Things, in Holy Offices of the Church, with Holy Men, in Holy Books, about Holy Vestments, in Holy Places, on Holy Days; in a word, in a Holy Worship of the most Holy God, offer'd up in the Name of the Holy JESUS, through the Holy Spirit, by the Holy Catholick Church, per sæcula sæculorum, Amen.

Dear Brethren, We Parish-Clerks have the Opportuniry of having the Word of
 B God

*The Clerk
 always
 conversant
 in Holy
 Things.*

*Purity
that is re-
quisite in
the Clerk.*

God dwell in us plenteously ; for we occasionally turn over the Sacred Pages, in all the Services of the Church ; we have it frequently in our Hands, mentioning it often in our Mouths, and Preach'd in our Ears both from the Desk and Pulpit. I say, We of all Men, tho' otherwise poor and despicable, have a fair Opportunity of being Holy and Religious. O ! may we, with David, wash our Hands in innocency, and so encompass God's Holy Altar, where we frequently attend : For, Holiness becomes thy House, O Lord, for ever ; and, Holy and Reverend is thy Name, which we often invoke, and all the Divine Attributes we often implore, in all the Offices of the Church. O ! may we never take that Ineffable Name of G O D in vain, lest we incur a Curse in stead of a Blessing. It is to be wish'd, with that good Man, speaking to Israel of old, that all the Lord's People, and in particular the Parish-Clerks, were Holy, at least in all manner of Conversation, because they are so mightily concern'd in Holy Things ; but really we have some Grounds to fear, that the Commonness of our Attendance in those solemn and serious Duties and Offices of the Church, should take off the Taste and Relish of those Enjoyments which in themselves are so transcendently sweet and ravishing. You know it was the
Case

Case of the *Israelites* of old, they loath'd the *Manna*, having it so common, that it became their daily Food for Forty Years together. O! may we ever prize and value those sacred and repeated Opportunities of *Prayer* and *Praise*, tho' oblig'd thereto by *Office*.

It were to be wish'd, that our *Ministers* and *Parishes* would be very careful in their Choice of *Parish-Clerks*, and that they would have a greater respect to the *Good Conversation* of the Person who is thus to attend in the *Sacred Offices*, that People may have no Cause to neglect or condemn the *Worship of God* upon this Account, which sometimes has hapned, to the great Scandal of *Good Men*, and consequently the Dishonour of *God* and his *Church*. My Meaning is this: The *Parish-Clerk* is oftentimes chosen rather for his *Poverty*, to prevent a Charge to the *Parish*, than either for his *Vertue* or *Skill*; or else for some other By-end or Purpose, more than for the immediate Honour and Service of *Almighty God* and his *Church*: And hence it is, that sometimes we see Persons debauch'd, &c. are introduc'd into the Place, in hopes, as is pretended, that they may become *Good Men*; which is meant well: But I question whether any rational Man would take those Measures in the Choice of his

*Ministers
& Parish-
es ought to
be careful
in their
Choice of
Parish-
Clerks:*

To the Parish-Clerks.

own Domesticks; nay, I have known the Insolencies of the Man whom the *Minister* had in his Thoughts (for Reasons best known to himself) to be such, that he extorted a Bond from the intended *Clerk* to surrender the Place upon Demand, before he would give him a *Certificate* to take out a *Licence*: Which thing hath occasion'd no small Matter of Disgust to the *Parishioners* concern'd, and also of casting Contempt and Scorn on the *Worship of God*, by People of different *Perswasions* from that which is establish'd by *Law*.

*The Canon
for the
Choice of
Clerk.*

Our Holy Mother the *Church* therefore has excellently well provided for the Choice of a *Parish-Clerk*, in her Ninety first Canon, in these Words, *viz.* No *Parish-Clerk*, upon any *Vacation*, shall be chosen in the City of London, or elsewhere within the Province of Canterbury, but by the Parson or Vicar; and where there is no Parson or Vicar, by the Minister of the Place for the time being: Which Choice shall be signified by the said Minister, Vicar, or Parson, to the *Parishioners*, the next Sunday following, in the Time of Divine Service; and the said Clerk shall be of Twenty Years of Age at the least, and known to the said Parson, Vicar, or Minister to be of honest Conversation, and sufficient for his Reading, Writing, and also his competent Skill in Singing

Singing (if it may be); and the said Clerks so chosen shall have and receive their ancient Wages, without Fraud or Diminution, either at the Hands of the Church-wardens, at such Times as hath been accustomed, or by their own Collection, according to the most ancient Custom of every Parish.

Praised be the Wisdom of our Holy Mother the Church, who hath taken so much Care, both for the Choice of Good Men to attend in her Sacred Offices, and also for the comfortable Maintenance of her most inferiour Officer; as that he be no Novice, or Debauchee, but that he be in some competent measure qualified for the doing his Duty, by Reading, Writing, and (if it may be) of *Singing* at least the *Psalms* appointed and allow'd to be Sung in the Churches, &c. with some competent Measure of Skill and Judgment in the known and common Tunes therein set down, and us'd and practis'd in all our Parish-Churches; which Skill and Judgment ought to appear also in selecting and chusing out Proper *Psalms* suitable to the Times and Occasions, as may best comport with the Service for the Day, &c. that there may be a sort of Harmony or Agreement betwixt what has been read in the *Epistle* or *Gospel* for the Day, and the *Psalms* intended to be Sung; that with one Heart and one Mouth we may

The Clerk
to be a
prudent
and skil-
ful Person.

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glorifie

*The Church
to be imi-
tated in se-
lecting
Proper
Psalms,
&c.*

glorifie God. And in this, as in all other Matters relating to the *Worship of God*, we cannot write after a better Copy than what our Holy Mother the Church hath laid down before us for our Imitation, by introducing the *Morning and Evening Prayer* with certain *Select and Suitable Parts and Portions of Holy Writ*, to bespeak the good Ends and Purposes of our Assembling and Meeting together: And also upon her *Solemn Days of Feasts and Fasts* she hath constantly allotted certain *Select and Choice Parts of the Psalms*, or other *Portions of the Holy Scripture*, composing a *Canticle suitable to the Time or Occasion*, and then to be read. By whose Example *Parish-Clerks* are justified also, who prudently distinguishing of *Times and Things*, also select *Suitable Parts of the Psalms*, which shall be proper and pertinent unto *Subjects and Occasions*, and skip over such Parts as are less proper and pertinent at that Time, so connecting them, that they may seem to be One continu'd Psalm; in doing which, the Clerk shews no little Skill or Judgment, as well as a Sense of what God hath done, or is doing by his Providence abroad in the World. *Psal. 47. v. 7. Sing ye Praises with understanding; and in 1 Cor. 14. 15. Sing with understanding and Grace in your Hearts to the Lord, both as to Matter and Time:*

Let

Let the *Psalm* agree to the *Time* and *Occasion*; Sing chearful spritely *Psalms* and *Tunes* on *Solemn Feast-days*, and more grave, as suitable to those of *Fasting-days*.

If it shall be objected, (as sometimes it hath been) That this picking out of Verses, and composing as it were a Canticle for special Occasions, is a Presbyterian Practice: I answer, It hath been sufficiently demonstrated, that it is truly Episcopal and Orthodox, it having been the undoubted and constant Practice of the Church, as doth appear both in the *Liturgie*, and upon all *Solemn Days* of her *Feasts* and *Fasts*; and for People to quarrel with the Clerk for so doing, seems to me to reflect on our Mother the Church, who in her own Practice directs us, and as it were points out the Way we should walk in, by making choice of a *Psalm* suitable, yea, and that Part of the *Psalm* as is most apposite to the Purpose; which is, as Solomon saith, like Apples of Gold in Pictures of Silver. What are all the Divine Anthems used in the Church, but the like Collections from the Sacred Scriptures, put together as may be most expressive of the lively Sense the Church hath of God's Mercy and Goodness toward his People in all Estates and Conditions? As may be seen in one Volume collected by the great Care and Pains of Mr. James Clifford, one of the

Picking out Proper Parts of a Psalm for Times, &c.

Anthems of the Church are choice Parts of Scripture.

Minor Canons of St. Paul's, London. Therefore you see the *Parish-Clerks* in this Particular write after a good Copy, having the *Mother-Church* and the most accomplish'd *Masters*, even the *Sons of Asaph*, for their Example, in singling out not only *suitable Psalms*, but *Parts* of those very *Psalms*, to suit *Times* and *Occasions*, as seems to them most *proper* and *pertinent*, omitting a *Verse* now and then less proper, and making the same give way to the *Subject* intended, and yet scarcely discernable by any the most curious; but, I'm sure, acceptable enough to the generality, in my own Observation; for Words agreeable to *Subjects* and *special Occasions* do mightily excite and quicken *Devotions*, I mean, when the *Psalms* corresponds with the *Day*, *Sermon*, *Epistle*, or *Gospel*; a Thing doubtless as commendable in it self, as a *proper* and *pertinent Subject* is from the *Pulpit*: Otherwise, if the *Clerk* be disingenious in taking no notice of *Times* or *Subjects*, &c. his setting the *Psalms* signifies little more than a certain Pausing Time for the *Minister's* Refreshment, that he may recover his Breath after the Fatigue of Reading long *Lessons*; or at most, like the *Flourish* or *Voluntary* of the *Organ*, to entertain the Ears of the *Congregation*, whilst the *Minister* turns to the *Lessons* for the *Day*, &c.

But

Psalms
should be
suited to
the *Epistle*
and *Gospel*
of the *Day*,
&c.

But now the *Psalms* being fitted and timed as they ought, and well Sung, raise the *Spirits*, almost wearied with the Length of the *Services*, quicken *Devotions*, and do dispose the *Congregation* to other succeeding Parts of the *Service*, in which they also are to bear their Part. In a word, Singing of *Psalms* and *Hymns*, &c. is in its own Nature a very material Part of that *Divine Worship* we render to *Almighty God* in the *Church Militant*, and shall be the Business of glorifi'd Saints and Angels in the *Church Triumphant* to all Eternity. What are all our *Hymns of Praise* and *Thanksgivings* on Earth in the *Church Militant*, but the *Echo* of *Gloria in Excelsis*, and the *Holy, Holy, Holy Lord God of Sabaoth*, chanted forth from the highest Heavens by *Angels and Archangels*, and all the glorious Company of *Heaven*, the *Patriarchs*, *Prophets*, *Apostles*, *Martyrs*, and *Confessors*, which compose the *Church Triumphant*? And for this purpose observe, that most of the *Offices* in the *Liturgie* are to be Said or Sung, as may be seen in the *Rubrick*: The *Venite exultemus*, appointed to be read always at *Morning Prayer*, excites us in these Words, O come let us sing unto the Lord, &c. as being an essential Part of the *Worship and Service of Almighty God*; and, Let us come before his Presence with *Thanksgiving*, and

Singing doth quicken the Peoples Devotion mightily.

Singing an essential Part of God's Worship.

shew

shew our selves glad in him with Psalms, Psal. 95. v. 1, 2. Nay, Singing is so essential a Part of Divine Worship, as that it seems to challenge Precedency of other Duties; O come let us Sing, &c. and then, O come let us worship and fall down, ver. 6. and, Psal. 47. ver. 1. O clap your Hands all ye People; O sing unto God with the Voice of Melody; and v. 6. O sing Praises, sing Praises unto our God, sing Praises, sing Praises unto our King: Psal. 66. ver. 1. O be joyful in God all ye Lands, sing Praises unto the Honour of his Name, and make his Praise to be glorious: Psal. 68. ver. 4. O sing unto God, and sing Praises unto his Name; and, ver. 32. Sing unto God, O ye Kingdoms of the Earth, O sing Praises to the Lord: Psal. 92. ver. 1. It is a good thing to give Thanks unto the Lord, and to sing Praises to thy Name, O thou most High: Psal. 50. ver. 23. Whoso offereth me Thanks and Praise, he honoureth me, &c. This may suffice as to Singing being a Part of God's Worship. One Word as to the Instruments with which we are to praise God; and those are, first, the Heart, Psal. 108. ver. 1. O God, my Heart is ready, my Heart is ready, I will sing and give Praise with the best Member that I have; there is the second Instrument, namely, the Tongue.

Church
Musick
vindica-
ted.

Then for all sorts of external Instruments, see Psal. 68. ver. 35. The Singers go before,

before, (viz. the Ark when it was placing in the Temple) the Minstrels follow after, in midst are the Damsels playing with the Timbrels: Psal. 81. ver. 1. Sing we merrily to God our Strength, make a joyful Noise unto the God of Jacob: Take the Psalm, bring hither the Tabret, the merry Harp, with the Lute; ver. 2, 3. Blow up the Trumpet in the New Moon, even in the Time appointed, and upon our solemn Feast-day: Psal. 98. ver. 1. O sing unto the Lord a new Song; and ver. 6. Praise the Lord upon the Harp, sing to the Harp with a Psalm of Thanksgiving; and v. 7. With Trumpets also and Shawms, O shew your selves joyful before the Lord our King: and Psal. 100. ver. 1. Come before his Presence with a Song: Psal. 108. ver. 1. Awake thou Lute and Harp, &c. Psal. 149. ver. 1. Let the Congregation of Saints praise him; ver. 3. Let them praise his Name in the Dances, let them sing Praises to him with Tabret and Harp: Psal. 150. ver. 3. Praise him in the Sound of the Trumpet, praise him upon the Lute and Harp; ver. 4. Praise him in the || Cymbals and Dances; ver. 5. Praise him upon the well-tuned Cymbals, praise him upon the loud Cymbals, &c. ver. ult. Let every Thing that hath Breath praise the Lord. Thus you see, that Singing is a very essential Part of God's Worship, and hath ever been the Practice of the Church, as may be shewed from all the Sacred Books of the Old

Or, Or-
gar as in
the New
Translat-
on.

Old and New Testament ; but I have insisted the longer in these Quotations, to convince the Ignorant and Prejudic'd Part of the World of the Use and Excellency of Church-Musick, both Vocal and Instrumental, and that it has an innate Power of stirring up and exciting the Mind to great Heights of Devotion and Love in and to the Worship and Service of Almighty God.

*The Use of
Singing in
the Times
of the Apo-
stles.*

And this I take, saith Dr. Ford, to be the proper Import and Design of those Apostolical Exhortations of St. Paul, in Ephesians 5. 19. and Colossians 3. 16. to speak to themselves, and to teach and admonish one another in Psalms, and Hymns, and spiritual Songs, making melody in their Hearts to the Lord: And St. James, c. 5. v. 13. wherein he directs those that are merry or chearfully dispos'd to Sing Psalms. And without doubt, the Gift of Psalmody, whatever it were, was bestow'd peculiarly on some Persons in those Apostolical Times; for St. Paul tells us, that among the rest of the Gifts of the Holy Spirit in those Times, this was one, 1 Cor. 14. 26. And giving Directions for the Use of Psalmody, he appointed it to be manag'd as might best promote the Edification of the Church. And it is hardly to be conceiv'd, how one Man's Singing alone could edifie the Church, unless by exercising the brisk and airy Inclinations of Men,

in

in a holy and spiritual manner, and thereby rendering them more Spiritual, Heavenly, and Divine.

The Great St. Basil, *Hom. de laudibus Psalmorum*, calls Singing the special Artifice of the Holy Ghost, inspiring Holy Men with Sacred Poetical Raptures, wherein they mix the Delights of Musick with the Precepts of Religion and of Vertue, that they may thereby tempt Men to admit into their Minds and Hearts the otherwise unpleasant Doctrines, which conduce to the Good of their Souls, by the Pleasure they find in those Harmonious Measures, wherein they are convey'd to them. And this, possibly, may be the Reason why our Church in all its Services mixeth Singing, at convenient Periods, with other Offices of the Liturgie, viz. That thereby the Tedioufness of the Sacred Exercises may be alleviated, by the mixing of the Musick, which pleaseth the Ear with that which conduceth to the sanctifying of the Heart.

St. Basil's Sense of Church Musick, &c.

Now, Dear Brethren, for the Sake of those in the Congregation that are Illiterate, I do advise you to read the Psalm Line by Line, where there is no Organ, for the most Unlearned are to bear a Part in Singing God's Praises, as well as in that of Prayer; and some of them I have observ'd to have very Tunable Voices, and are considerable Proficients

Reading the Psalm Line by Line, far fitting to be done.

in learning Tunes by the Ear, and keeping *Time*, when the *Psalm* is read to them from the *Desk*, who otherwise are but *Cyphers* in this Part of *Divine Worship*: But I speak this by the By; it were to be wish'd, for the sake of *Harmony*, that all People could read the *Psalms* themselves; and I wish also, that all that can, would bring their *Psalm-Books* to *Church*, and deliver the *Clerk* from this Inconvenience of reading the *Psalm* Line by Line, which spoils the *Harmony* by that intervening Practice of Reading from the *Desk* with Singing. However, since by the Ignorance or Remissness of People, it is become inevitably necessary so to do, let us that are *Clerks* so read the *Psalm*, that as much as in us lies we may preserve *Harmony* and *Decency* in this Part of *God's Worship*, and prevent, if possible, the *Scorn* and *Contempt* that may be cast on it by *Atheistical* and *Factionous* People: For which purpose, in Reading the *Psalm*, read it Tunably, i. e. in a *Singing Tone*, and after the manner of *Chanting*, say,

The Manner how the Psalm is to be read.

- Psal. 23. The-Lord-is-on — ly-my-sup-port,
and-he-that-doth — me-feed, &c.*
- Psal. 25. I-lift-my-Heart — to-thee,
my-God-and-Guide — most-just, &c.*

allowing the *Time* of a *Crotchet* or *Pulse-beating*

reading to each Syllable in Reading, and that the Break betwixt the falling from one Line to the taking up of the next, may be so quick, as that due Harmony may be kept in some measure, notwithstanding the Reading; or at least not so much marred as it happens when the Reader is blundering or unskilful therein.

I have put a Crotchet-Rest after the Four first Syllables, to denote a little Pause; which if carefully observ'd in Reading, the same will appear Musical, much after the manner of Plain-Song us'd in Cathedrals, or the Chanting of the Psalms. This way of Reading the Psalm was constantly practis'd and commendably perform'd by the ingenious Mr. John Payford, Clerk to the Honourable Soceity of the Temple, to whose Memory all the Parish-Clerks owe perpetual Thanks, for the great Pains he took for their furtherance in the Knowledge of Psalmody.

We Parish-Clerks have a Custom amongst us of bespeaking the Psalm when we give it out from the Desk, in these Words, viz. Let us Sing to the Praise and Glory of God, &c. of which I am able to give no Account, nor can I tell when or how this Practice was brought into the Church, or Parish-Clerks Desk; neither can I learn that it is practis'd in any Reform'd Church, except our own, in which it hath been

Read the Psalms distinctly and chantingly.

The Bespeaking of the Psalm.

been us'd for so many Years without controul; possibly it might be grounded on the Forty ninth *Injunction* of Queen Elizabeth, where it seems more than intimated: However it be, I humbly conceive, the Practice is laudable enough: For, as the *Priest* has his *Oremus*, *Let us pray*; so the *Clerk* has his *Cantemus*, *Let us sing*, &c. according to that of *Psalms* 95. ver. 1, 2. *O come, let us sing unto the Lord*, &c.

An Exhortation to Parish-Clerks.

I will conclude with one Word of *Exhortation*; for I would have all my Brethren every way accomplish'd and exact in their Department both to God and Man: But because it is most conspicuous in the House of God, therefore at what time you are repairing to the Church, put your self into this Frame of Spirit, and say, *Lord, I will go into thy House in the multitude of thy Mercies, and in thy Fear will I worship towards thy Holy Temple*:

How to enter God's House.

And when you are just entring the Church, think that you are now approaching the immediate Presence of the Great God, and say with a Soul full of awful Reverence, *Surely this is none other than the House of God, and God is in this Place*: Again, *My House shall be called the House of Prayer for all Nations*; therefore I will enter into his Courts with Joy, and into his Gates with Praise; for the Lord is a great God,

God, and a great King above all Gods. And being in the Church, with a like Awe of the Divine Majesty, adore at his Footstool, which is not done to the Altar, as some People fondly imagine; but it is adoring the great God of Heaven and Earth, whom we there come to worship; Psal. 95. 6. O come, let us worship, and fall down, and kneel before the Lord our Maker; and in the Second Versicle of the Te Deum, All the Earth doth worship Thee, the Father everlasting. And,

This Worship, Adoration, and Bodily Reverence, is that which God is so jealous of, that it may not be given to any Thing in Heaven, in Earth, or under the Earth, and what in the Second Commandment he forbids us to give unto Images; to fall down before whom, or give Bodily Worship or Adoration to them, is truly call'd Idolatry, which is a giving Divine Worship to any other than the great God, Maker of Heaven and Earth.

Bodily Reverence & Worship.

Dear Brethren, only take heed, that whilst you adore God with your Bodies, your Souls be not idolizing, i. e. wandering or roving by Carnal Thoughts after the World, or any thing therein; but when ye go up to the Mountain to offer, and to pray, with Abraham, leave the Asses behind with the Servants, i. e. all Worldly and Secular Thoughts, and Businesses, and

C

apply

*Ejaculations
entering
the Desk.*

apply your selves to the *Worship of God*, which you came about : This is indeed to glorifie God in your Souls and Bodies, at what time ye go up to the House of God to offer and to pray. When you enter your Desk, kneel down, and with a decent and becoming Reverence, say some such Ejaculatory Prayer as this : Let the Words of my Mouth and the Meditation of my Heart be now and always acceptable in thy sight, O Lord, my Strength and my Redeemer : Or thus, Grant, O Lord, now that I am come into thy House, that I may worship thee in the Beauties of Holiness : Or thus, Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth : Or thus, My Soul hath a desire and longing to enter into the Courts of the Lord ; and, Blessed are they that dwell in thy House, they will be always praising thee.

*The Effect
of good Ex-
amples in
the Clerk.*

By which decent and becoming Carriage of yours in the House of God, the Place of his Publick Worship and Service, the Congregation will be mightily stirr'd up and excited to a holy Emulation of your fervent Zeal, and an Imitation of your devout and pious Examples. And now may we all so carry our selves both in our own Houses, and in the House of God, as to deserve Imitation, that at last, from this House and Temple made with Hands, and where we chant our Maker's Praises with

with great Imperfections, we may be translated into those Heavenly Mansions where Angels and Archangels, with all the Company of Heaven, do laud and magnifie God's glorious Name, evermore praising him, and saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. Amen, Amen.

² Cor. 1.

^{20.}

Rev. 3. 14.

T H E
Parish-Clerk's
 G U I D E.

Proper Psalms *sui*ted to various
Subjects and Occasions, and put
Alphabetically, for the Use of the
 Parish-Clerks: viz.

Afflicted State of the Godly, *Psal.* 88,
 142, 143. *Vide* Churches great Di-
 strefs.

Angels, *Psal.* 34. v. 7. 35. v. 5. 68. v. 17.
 78. v. 25. 91. v. 11, 12. 103. v. 20, 21.
 104. v. 4. 148. *First Part.*

Affizes, *Psal.* 1, 82, and 94.

Atheists, *Psal.* 14, and 53.

Blazing Stars or Comets, *Psal.* 65. v. 8.
 and 105. v. 27.

Blessed Man describ'd, *Psal.* 1, 15, 24,

32, 92 *Second Part*, 112, 119, and 128.
 Brief for Building a Church, *Psal.* 102
Second Part.

Charity in general, *Psal.* 37 *Third Part*,
 41, and 133.

Christning Psalms, *Psal.* 8 *Two first Staves*,
 115. v. 12. to 15. 139 *Second Part*, *Two*
first Staves, and for a Close, v. 17.

Churches great Beauty, *Psal.* 45 *Second*
Part, 48, and 87.

Churches great Distress, *Psal.* 44, 79, 80,
 94, 129, 130, 142, and 143.

Communion: *Vide Sacrament.*

Confirmation, *Psal.* 8, and 78 *First Part.*

Consecration of a Bishop, &c. *Psal.* 45
the two last Verses, and 133.

Consecration of Priests and Deacons, *the*
Veni Creator, and *Psal.* 132. v. 9. and
 134.

Conspiracies, *Psal.* 5, 10, 17 *Second Part*,
 31 *Second Part*, 52, 54, 55, 57, 59, 62,
 64, 83, 109, 140, and 141.

Coronation of a King, *Psal.* 8, 20, 21,
 61 *two last Staves*, 89 *two first Staves*,
 and 132.

Coronation of a Queen, *Psal.* 45 *Second*
Part.

Dark Cloudy Weather, *Psal.* 18 *from v. 9,*
to 12. 97, and 129 v. 11.

Day of Judgment, *Psal.* 50 *First Part.*

Dearth

Dearth and Scarcity, *Psal.* 23, 34, 37,
and 72 *Second Part.*

Dedication of a Church, *Psal.* 84, 100,
132, 134, and 135 *two last Staves.*

Deliverance from Death and Dangers,
Psal. 30, 31, 33, 40, 62, 91, 121, 124,
125, 129, 142, and 143.

Dependence on God, *Psal.* 71 *First Part,*
and 147 *First Part.*

Destruction of the Temple, *Psal.* 74, and
79.

Earthquake, *Psal.* 18. v. 7, &c. 46 *two*
first Staves, and 68. v. 8.

Enemies Pride and Malice, *Psal.* 35, 52,
55, 56, 58, 59, 64, 94, and 118 *First*
Part.

Excellency of God's Word, *Psal.* 12, 19,
and 119 *throughout.*

Fast-days in general, *Psal.* 44, 60 *two first*
Staves, 77, 80, 85, 90 *five last Verses,*
102, 106, 119 *Tenth Part,* and 123.

Friendless, *Psal.* 27. v. 12, *to the End.*

Funerals, *Psal.* 39, 49, 89. v. 48, &c. 90,
102 *First Part,* *two last Staves,* and 103
Second Part.

God affected with the Churches Misery,
Psal. 81, 106, and 107.

God prais'd in his Works, *Psal.* 18, 19,
78, 95, 96, 98, 99, 107 *third Part,* 136.
and 148.

God's Omnipotence, *Psal.* 18. v. 30, 29,
and 33.

God's Omniscience, *Psal.* 7, 33, 94, and 139.

God's Protection, *Psal.* 9. v. 9, &c. 75. v. 5,
125 *second Meter*, and 132 *three last Ver.*

Hail, Frost, and Snow, *Psal.* 78 *Fifth Part*,
147, and 148.

Heat and Drought, *Psal.* 19 *three first*
Staves, 74 *second Part*, and 107 *fourth*
Part.

Help implor'd in great Streights, *Psal.* 27,
30.

Humility, *Psal.* 25. v. 8. 34 *first Part*, 51
second Meter, 69, and 131.

Idolatry, and its Punishment, *Psal.* 81.
v. 9, 10, 11. 97. v. 7. 106 *throughout*,
115. v. 4, &c. 96. v. 5. 16. v. 4. and
135 *from v. 15, to 18.*

Innocency, *Psal.* 7 *first Part*, 11, 17 *first*
Part, 18. v. 19. 26, 31 *third Part*, 94,
119. v. 86, 121.

Joy in going to God's House and Altar,
Psal. 26. v. 6, &c. 27. v. 5, &c. 36. v.
8, &c. 42 *first Part*, 43, 65 *two first*
Staves, 66. v. 13, &c. 84, 87, 122,
and 132 *first Part*.

Lightning and Thunder, *Psal.* 18. v. 13.
29, 68. v. 8, 22. 77. v. 16, &c. 97,
111. v. 6. and 135. v. 7.

Man's

Man's Sovereignty over the Creatures,
Psal. 8.

Marriage, *Psal.* 127, and 128.

Morning Prayer: *Vide* Short Portions of
the Psalms to be Sung betwixt the
First and Second Lessons.

Oppressors and Slanderers, *Psal.* 9, 10,
12, 13, 17 *second Part*, 27 *first Part*, 44
second Part, 69, 94, 120, and 140.

Partial Judges, *Psal.* 5, 58, and 82.

Pardon upon Confession, *Psal.* 25 *second*
Part, 32, 38, 39. v. 9. and 40 *second*
Part.

Penitential Psalms, *viz.* 6, 32, 38, 51,
102, 130, and 143.

Plague or Sickneſs, *Psal.* 39, 91, 119, v.
75. and 146. v. 6, &c.

Plenty, *Psal.* 65, 67, 72, 104, v. 28. 132.
v. 14. 144 *two last Staves*, and 145. v.
15.

Pleasant Psalms for Festivals in general,
viz. *Psal.* 9, 18, 21, 33, 34, 47, 48, 66,
68, 81, 84, 92, 95, 96, 98, 100, 103,
104, 105, 106, 107, 108, 113, 117,
118, 135, 136, 138, 145, 147, 148,
139, and 150.

Psalms of Prayer against Enemies in ge-
neral, that raise Tumults and Uproars
in the Church and State: *viz.* *Psal.* 2,
27,

27, 28, 33, 35, 37, 44, 46, 54, 55, 59,
60, 61, 62, 64, 68, 69, 71, 73, 74, 77,
79, 83, 93, 94, and 140.

Praise acceptable, *Psal.* 50 *second part*, and
92 *first part*.

Praises to God on several Occasions, *Psal.*
28. v. 6. 33, 34, 57, v. 9. 66, 72 *three*
last Verses, 81 *first part*, 89, 103, 104,
105 *first part*, 106 *two first Staves*, 107,
108 *three first Staves*, 113, 116, 118
third part, 135, 136, 138, 145, 146,
148, 149, and 150.

Prayer for Aid, *Psal.* 71, 74, and 86. *Vide*
Help implor'd.

Preservation, *Psal.* 9, 17, 18, 61, 103,
144, and 145.

Prince's Birth-day, *Psal.* 21, 72, 92, 132
from v. 9. to 12.

Promises made good, *Psal.* 15, 20, 89,
93, 105, and 130.

Prosperous Estate of Wicked Men, *Pf.* 73.

Rain, *Psal.* 65 *three last Staves*, 68. v. 8, &c.
77. v. 16. 114, and 147. v. 8.

Rebellion, *Psal.* 5, 46, 59, and 68. v. 6.
Vide Conspiracies.

Recovery from Sicknefs, *Psal.* 30, 118
second part, 119. v. 88, 107, 154, and
159.

Redemption, *Psal.* 19. v. 14. 31. v. 5.
107. v. 2. and 111. v. 8.

Reproof, *Psal.* 6, 141. v. 5. 145. v. 14.

Sacra-

Sacrament, *Psal.* 23, 27, 43, 61, 103 *first part*, 116 *second part*, 117, 105 *first part*, 106 *first part*, 145, 147, and the *Thanksgiving after the Lord's Supper.*

Sermon before the Parliament, or Judges, *Psal.* 2, 33 *two first Staves*, 148 *three last Staves.* *Vide Affizes.*

Sermon before Malefactors, *Psal.* 25 *from 14 to the End.* *Vide Penitentials.*

Sermon at a Visitation of the Bishop, *Psal.* 133.

Sermon before the Sons of the Clergy, *Psal.* 87 *two last Staves*, 135 *two last Staves*, and 133.

Sermon before a Corporation, *Psal.* 81 *two first Staves*, 87 *three last Verses*, and 133.

Storms and Deluge of Waters, *Psal.* 65. v. 5, &c. 68. v. 8. 83. v. 15. 93. v. 5. 107. v. 29. and 97 *three last Staves.*

Sins Prevalency, *Psal.* 19. v. 12. 25. v. 10. and 40. v. 17.

Thanksgiving for hearing Prayer, *Psal.* 6 *three last Verses*, 22 *third part*, 30, 34 *two first Staves*, 41, 66 *second part*, 65, 116, 118 *two first Staves.*

Thunder: *Vide Lightning.*

Victory, *Psal.* 9, 80 *first part*, 92 *first part*, 98, 108 *four last Verses*, 118. v. 10. t. 17, 145 *first part.* Wait

Wait on God for Temporals and Spiritu-
als, *Psal.* 23, 34, 36, 37, and 40.

Watchfulness over the Tongue, *Psal.* 39,
44 *first part*, and 141.

Windy and Tempestuous Weather, *Psal.*
107 *third part*, 135. v. 5, 6, 7. *Vide*
Storms.

Whirlwinds, *Psal.* 11. v. 6.

Psalms suited for the Feasts and Fasts of the Church, &c. viz.

CHristmas-Day, *Psal.* 19. v. 1. to 6. 45.
v. 1. to 10, and add v. 18. 85. v. 9.
to the end, 89. v. 25. to 30, and add v.
53. 100, 132, v. 7, to 11. 118, v. 21, to
the end, the Song of Zachariah, beginning
at O Child, &c. and the Song of Simeon.

Ash-Wednesday, *Psal.* 6, throughout, 32,
38, v. 17, to the end, 102, v. 8 to 12,
130 to v. 4, and 143 v. 3 to 7.

Note, That the Penitential Psalms are
proper throughout all the Time of Lent.

Good-Friday, *Psal.* 22. v. 7, 8, and v. 17 to
19. 40, v. 8 to 12. 54 throughout, 69, v.
11 to 14, and also v. 23, 35. 88, v. 3 to
10, and also v. 19, and the Apostles
Creed the third and fourth Staves.

Palm-Sunday, *Psal.* 8.

Easter-

Easter-Day, *Psal.* 2, v. 6, to the end. 56, v. 8, to the end. 111, 113, 114 throughout, 118, v. 21 to 25. 16, v. 7 to the end. 57 v. 9 to the end, and the Apostles Creed.

Ascension-Day, *Psal.* 8. 15, throughout, 21. v. 1 to 6, and also v. 13. 47 and 48 throughout, 108 first five Verses, and 68. v. 3, 4, 18, 19.

Whit-Sunday, *Psal.* 48 throughout, 68, v. 3, 4, 18, 19. 104 four first Verses, 135 from v. 1 to 7. 47 to v. 6. 51 from v. 10 to 13, and 143 v. 8 to the end.

Trinity-Sunday, Athanasius's Creed.

All-Saints-Day, *Psal.* 145 to v. 12, and 149 throughout.

St. Michael and all Angels: *Vide* Angels.

Fifth of November, *Psal.* 124, 125, and 129.

King Charles the Martyr, Jan. 30. Anno 1648. *Psal.* 5. from v. 3 to 9. 59 to v. 5. 94 first part, and also v. 19 to the end, and 140 throughout.

Restoration of King Charles the Second, May 29. Anno 1660. *Psal.* 18. v. 15 to 20, and also v. 34 to 39 and 45. 21 throughout, 61 v. 5 to the end, and 144 v. 9 to the end.

Fire of London, September 2. 1666. *Psal.* 50. v. 1, &c. 105. v. 32, &c. 106 second part, and 97. v. 3.

*Short Portions of the Psalms for
Sundays, &c. which may be Sung
between the First and Second
Service, viz.*

PSal. 5. v. 1, 2, 6. *Incline thine ears, &c.*
 Psal. 17. v. 5, 7, 8. *Then in thy paths, &c.*
 Psal. 18. v. 29, 30. *Unspotted are, &c.*
 Psal. 19. v. 12. to the End, *But Lord, what, &c.*
 Psal. 24. v. 3, 4, 5. *For who is he, &c.*
 Psal. 26. v. 6, 7, 8. *My hands I wash, &c.*
 Psal. 27. v. 4, 5, 6. *One thing of God, &c.*
 Psal. 28. v. 6, 7, &c. *To render thanks, &c.*
 Psal. 30. v. 4, 5. *Sing praise ye Saints, &c.*
 Psal. 33. v. 3, 4, 5. *Sing ye unto the Lord, &c.*
 Psal. 35. v. 9, &c. *And let my soul, &c.*
 Psal. 36. v. 7, 8, 9. *Thy mercy is above, &c.*
 Psal. 37. v. 37, &c. *Mark and behold, &c.*
 Psal. 41. v. 11, 12, 13. *By this I know, &c.*
 Psal. 55. v. 17, 18. *But I unto my God, &c.*
 Psal. 57. v. 10, 11, 12. *Awake my joy, &c.*
 Psal. 61. v. 3, 4, 5. *Upon the Rock, &c.*
 Psal. 63. v. 1, 2, 3. *O God my God, &c.*
 Psal. 65. v. 1, 2, 4. *Thy praise alone, &c.*
 Psal. 66. v. 7, 8. *Ye people give, &c.*
 Ibid. v. 13, 14. *Unto thy house resort, &c.*
 Ibid. v. 17, 18. *Full oft I call to mind, &c.*
 Psal. 71. v. 5, 6, 9. *Thou art the stay, &c.*
 Psal. 72. v. 12, 13, 14. *For he the needy, &c.*
 Psal.

Pfal. 73. v. 25, 26, 28. What thing is there, &c.
Pfal. 74. v. 17, 18. Both day and night, &c.
Pfal. 84. v. 5, 6, 8. O they be blessed, &c.
Ibid. v. 9, 10. O Lord of Hosts, &c.
Ibid. v. 13, 14. For God the Lord, &c.
Pfal. 86. v. 5, 6, 7. For thou art good, &c.
Pfal. 86. v. 11, 12. O teach me, &c.
Pfal. 92. v. 12, 13. The just shall flourish, &c.
Pfal. 97. v. 11, 12, 13. All ye that love, &c.
Pfal. 105. v. 1, 2, 3. Give praises, &c.
Pfal. 106. v. 1, 2, 3. Praise ye the Lord, &c.
Pfal. 107. v. 1, 2, 15. Give thanks, &c.
Pfal. 108. v. 1, 2, 4. O God, my heart, &c.
Pfal. 117, throughout. O all ye nations, &c.
Pfal. 118. v. 28, 29. Thou art my God, &c.
Pfal. 131, throughout. O Lord, I am not, &c.
Pfal. 132. v. 13, 14, 15. I did in heart, &c.
Pfal. 134, throughout. Behold and have, &c.
Pfal. 138. v. 1, 2. Thee will I laud, &c.
Pfal. 141. v. 1, 2, 3. O Lord, upon thee, &c.
Pfal. 143. v. 8, 10, 11. Let me thy loving, &c.
And the Lords Prayer. Our Father which, &c.

*Psalms containing the History of
Israel's Dangers and Deliverances
from Egypt, &c. viz.*

P*Sal. 68. Conversion of Heathen Lands
foretold.*

Psal. 74. Temples broken down and spoil'd.
Psal.

Psal. 78. *Israel* in the Wilderness.

Psal. 97. *Jerusalem* destroy'd.

Psal. 80. Church in great Distress.

Psal. 81. Exhortation to Obedience, in remembrance of what God hath done for his People.

Psal. 83. Nations conspire against them.

Psal. 89. Comfort promis'd under *David* their King.

Psal. 105. *Israel* journeying in the Wilderness.

Psal. 106. *Israel's* ill Carriage in *Canaan*.

Psal. 107. God's Mercies enumerated passing the Red-Sea, and the Punishment of *Israel's* Enemies.

Psal. 114. *Jordan* dividing it self for their Passage.

Psal. 124. Heathen Nations oppose their Entrance.

Psal. 126. Their Deliverance almost incredible.

Psal. 135. Praise to God for their Deliverance.

Psal. 136. A particular Enumeration of God's Mercies to his People in *Egypt*, and other Heathen Lands, by destroying their Kings and People, and *Israel's* possessing their Lands.

Psal. 137. God's People in Captivity in *Babylon*.

Note,

Note, That those *Divine Hymns* which you shall find at the Beginning or End of your *Psalms-Books*, viz. *Veni Creator, Te Deum, &c.* are already most excellently fitted to all the several Parts of the *Divine Service*; and therefore I have omitted them here, for the proper Use of which I refer you to their respective *Titles*.

Note also, That all *Psalms* of Eight Syllables in the First and Third Lines, and of Six Syllables in the Second and Last Lines, will go in these known *Tunes* following, viz. *Cambridge, Canterbury, Ely, Hackney, Hartfordshire, London New Tune, Litchfield, Low-Dutch, Oxford, Southwell, Westminster, Windsor, Winchester, Worcester, York, &c.* Begin with a chearful high Pitch.

Note, That *Psal.* 25, 45, 50 *second Meter*, 67, 70, and 134, go all in *Southwell Tune*. Begin as before, with a chearful high Pitch.

St. Davids, Exeter, Hereford, London, Martyrs, and Norwich, you must begin indifferent low, being Eight Notes in Compass.

Psal. 1, 81, 113, 119, and 148, begin low with the first Note; for some of those *Tunes* rise Eight or Nine Notes from the First.

Psal. 51, 68, and 100, begin indifferent high, because those *Tunes* fall Four Notes from the First.

D

Note,

Note, That a *Tune* of Four Lines only is call'd a *Stanza*; if of Eight Lines, 'tis call'd a *Double Stanza*; and each Line is call'd a *Strain*.

Closes proper to conclude Psalms upon various Subjects, and may be us'd in stead of Gloria Patri's: Collected out of the Psalms.

Psal. 3. **S**alvation only doth belong
v. 8. to thee, O Lord above:

Thou dost bestow upon thy Folk
thy Blessing and thy Love.

Psal. 7. I will give Thanks to God therefore,
v. 18. that judgeth righteously,

And with my Song will praise the Name
of him that is most High.

Psal. 18. For who is God, except the Lord?
v. 30. for other there is none:

Or else, who is Omnipotent,
saving our God alone?

v. v. 45. But blessed be the living God,
most worthy of all praise,

Who is my Rock and saving Health:
praised be he always.

Psal. 2. Be thou exalted, Lord, therefore
v. 12. in thy Strength ev'ry Hour:

So shall we sing right solemnly,
praising thy Might and Power.

Then shall I to my Brethren all
thy Majesty record,
And in thy Church shall praise the Name
of thee the living Lord.

Psal. 22.
v. 22.

Therefore within his House will I
give Sacrifice of Praise,
With Psalms and Songs I will apply
to laud the Lord always.

Psal. 27.
v. 8.

Thy People and thine Heritage,
Lord, bless, guide, and preserve;
Increase them, Lord, and rule their Hearts,
that they may never swerve.

Psal. 28.
v. 9.

The Lord will give his People Power
in Vertue to increase:
The Lord will bless his chosen Folk
with everlasting Peace.

Psal. 29.
v. 11.

Ye Saints, love ye the Lord, I say;
the Faithful he doth guide,
And to the Proud he doth repay
according to their Pride.

Psal. 31.
v. 23.

Be merry therefore in the Lord,
ye Just, lift up your Voice;
And ye of pure and perfect Heart,
be glad, sing, and rejoice.

Psal. 32.
v. 11.

Therefore let thy Goodness, O Lord,
still present with us be,
As we always with one accord
do only trust in thee.

Psc. 33.
v. 22.

Pfal. 36. But, Lord, thy Goodness doth ascend
v. 5. above the Heavens high :

So doth thy Truth it self extend
unto the Starry Sky.

Pfal. 41. The Lord the God of *Israel*

v. 13. be praised evermore :

Ev'n so be it, Lord, will I say,
ev'n so be it therefore.

Pfal. 46. The Lord of Hosts doth us defend,

v. 11. he is our Strength and Tower :

On *Jacob's* God we do depend,
and on his mighty Power.

Pfal. 47. For high the Lord and dreadful is,

v. 2. with Wonders manifold :

A mighty King he is truly,
in all the Earth extoll'd.

Pfal. 48. For this God is our God, and Lord

v. 13. for evermore is he ;

Yea, and unto the Death also
our Guide still shall he be.

Pfal. 68. But righteous Men before the Lord

v. 3. shall heartily rejoice ;

They shall be glad and merry all,
and chearful in their Voice.

Ib. 19. Now praised be the Lord, for that
he pours on us such Grace :

From Day to Day he is the God
of our Health and Solace.

Ib. 32. Therefore ye Kingdoms of the Earth

give Praise unto the Lord,

Sing

Sing Psalms to him with one consent,
thereto let all accord.

Therefore the Strength of *Israel* *Ib. v. 34.*
ascribe to God on high,
Whose Might and Pow'r doth far extend
above the Starry Sky.

O God, thy Holiness and Pow'r *Ib. v. 35.*
is dread for evermore:
The God of *Isr'el* gives us Strength,
praised be God therefore.

Wherefore the Sky, and Earth below, *Psal. 69.*
the Sea, with Flood and Stream, *v. 36.*
His Praise shall they declare and shew,
with all that live in them.

Therefore thy Faithfulness to praise, *Psal. 71.*
I will with Viol sing; *v. 23.*
My Harp shall sound thy Praise always,
O *Israel's* Holy King.

Praise ye the Lord of Hosts, and sing *Psal. 72.*
to *Israel's* God each one: *v. 19.*
For he doth ev'ry wondrous thing,
yea, he himself alone.

And blessed be his holy Name *Ib. v. 20.*
all times eternally,
That all the Earth may praise the same.
Amen, Amen, say I.

To Father, Son, and Holy Ghost *Psal. 75.*
all Glory be therefore, *7. li.*
As in beginning was, is now,
and shall be evermore.

Psal. 80. O Lord of Hosts, of thy good Grace
v. 19. convert us unto thee;

Behold us with a pleasant Face,
 and then full safe are we.

Psal. 84. For God the Lord, Light and Defence,
v. 13. will Grace and Worship give;

And no good thing will he with-hold
 from them that purely live,

Psal. 89. Lord God of Hosts, in all the World
v. 8. what one is like to thee?

On ev'ry side, most mighty Lord,
 thy Truth is seen to be.

Ib. *v.* 53. All praise to thee, O Lord of Hosts,
 both now, and so for aye,
 Thro' Sky, and Earth, and all the Coasts,
 Amen, Amen, I say.

Psal. 91. For why? unto his Angels all
v. 11. with Charge commanded he,
 That still in all thy ways they shall
 preserve and prosper thee.

Psal. 95. For why? he is the Lord our God,
v. 7. for us he doth provide;
 We are his Flock, he doth us feed;
 his Sheep, and he our Guide.

Psal. 98. For he shall come to judge and try
v. 9. the World, and every Wight,
 And rule the People mightily,
 with Justice and with Right.

Psal. 99. O laud and praise our God and Lord
v. 9. within his holy Hill :

For why? our God throughout the World
is ever Holy still.

The Lord, the God of *Israel*
be blest for evermore :

Pf. 106.

v. 49.

Let all the People say, Amen :
praise ye the Lord therefore.

Give us, O Lord, thy saving Health,
when Troubles do assail :

Pf. 108.

v. 12.

For all the Help of Man is vain,
and can no whit avail.

Through God we shall do valiant Acts,
and worthy of Renown :

Ib. v. 13.

He shall subdue our Enemies,
and he shall tread them down.

But we will praise the Lord our God
from henceforth and for aye :

Pf. 115.

v. 18.

Sound ye the Praises of the Lord,
praise ye the Lord, I say.

From lying and deceitful Lips
let thy Grace me defend ;

Pf. 119.

v. 29.

And that I may learn thee to love,
thy holy Law me fend.

From vain Desires and worldly Lusts
turn back mine Eyes and Sight :

Ib. v. 37.

Give me the Spirit of Life, and Pow'r
to walk thy Ways aright.

O happy time, may I well say,
when thou didst me correct :

Ib. v. 71.

For as a Guide, to learn thy Laws,
thy Rod did me direct.

Psf. 131. O *Israel*, trust in the Lord,
v. 3. let him be all thy Stay,
 From this time forth for evermore,
 from Age to Age, I say.

Psf. 143. Teach me to do thy Will, O God:
v. 10. thou art my God, I say:
 Let thy good Spirit to the Land
 of Mercy me convey.

For Funerals.

Psal. 49. **W**E see Wise Men, as well as Fools,
v. 9. subject unto Death's Bands;
 And being dead, Strangers possess
 their Goods, their Rents, and Lands.

Psal. 56. My Soul from Death thou dost defend,
v. 13. and keep my Feet upright,
 That I before thee may ascend
 with such as live in Light.

Psal. 90. Instruct us, Lord, to know and try
v. 30. how long our Days remain,
 That then we may our Hearts apply
 true Wisdom to attain.

Psf. 116. Right dear and precious in his sight
v. 5. the Lord doth sure esteem
 The Death of all his Holy Ones,
 whatever Men do deem.

Gloria

Gloria Patri's.

- T**O Father, Son, and Holy Ghost 1.
all Glory be therefore :
As in beginning was, is now,
and shall be evermore.
- Glory to God the Father be, 2.
Glory to God the Son,
Glory to God the Holy Ghost,
mysterious Three in One.
- All Glory to the Sacred Trine, 3.
but One Almighty Lord;
And, as always, still may he be
loved, obey'd, ador'd.
- Glory to thee, Eternal Lord, 4.
thrice blessed Three in One :
Thy Name at all times be ador'd,
till Time it self be done.
- All Glory, Honour, Pow'r, and Praise 5.
to our great God on High :
May we adore, love, and praise him
to all Eternity.
- To Unity in Trinity 6.
all Glory be therefore,
As in beginning was, is now,
and shall be evermore.
- All Praises to the Lord of Hosts 7.
in Hallelujahs sing :
Hallelujah,

Hallelujah, Hallelujah,
to the Eternal King.

8. All Glory to *Jehovah* give,
Glory to *Messiah*,
And to the Holy *Paraclete*.
Amen, Hallelujah.
-

Gloria Patri's for Psal. 25, 45,
51 Second Meter, 67, 70; and
134.

1. **T**O Father, Son, and Spirit. [*As before.*]
2. Glory to the Father, &c.
3. All Glory to the Trine, &c.
4. Glory to thee, O Lord, &c.
5. All Glory, Pow'r, and Praise, &c.
6. Unto the Three in One, &c.
7. All Praises to the Lord, &c.
8. Glory to *Jehovah*, &c.
-

Gloria Patri's for Psal. 100, &c.

1. **A**LL Praise to thy Eternal Merit,
Father, Son, and Holy Spirit.
Hallelujah, Hallelujah,
Hallelujah, Hallelujah.
2. To thee, great God, to thee alone,
Three Persons in One Deity,

As former Ages still have done,
all Glory now and ever be.

To Father, Son, and Holy Ghost, 3.
whom past and present Times adore,
The One in Three, of Might ~~is~~ most,
all Glory be for evermore.

All Glory, Honour, Pow'r, and Praise 4.
to the most glorious Trinity,
As at first was, is, and always
shall be unto Eternity.

To Father, Son, and Holy Ghost 5.
all Praise and Glory give ye then,
As was and is in ev'ry Coast ;
so may it ever be. Amen.

Gloria Patri's *for* Psal. 136,
and 148.

TO Father, Son, and Spirit 1.
All Glory be therefore,
As in beginning was,
Is, and for evermore.

Hallelujah,
Hallelujah,
Hallelujah,
Hallelujah.

All Glory, Pow'r, and Praise 2.
To our great God on High,

As

As first it was, is now,
And to Eternity.

Hallelujah,
With Saints let's sing
Unto our King
God Jehovah.

3. Then we that are, O Lord,
Thy Pasture-Sheep and Store,
Shall thankfully record
Thy great Name evermore,
And ever shall
Thy Praise proclaim,
And spread thy Fame,
To Ages all.

4. Glory to the Father,
Glory to God the Son,
And to the Holy Ghost,
The blessed Three in One.
His Name adore
In Heart and Song,
Both Old and Young,
For evermore.

5. In Hallelujah's sing
Unto the Trinity,
Father, Son, and Spirit,
The same in Unity.
Hallelujah,
Hallelujah,
Hallelujah,
Hallelujah.

Gloria in Excelsis.

- A**LL Glory be to God on high, 1.
who is our Heav'nly King,
And Peace unto Men, of Good-will
let us with Angels sing.
- With Angels and Archangels, all 2.
Heav'ns Company, let's praise
And magnifie his glorious Name,
saying with them always,
- Holy, Holy, Holy Lord God, 3.
both the Earth, Heav'ns, and Sky
Are of thy Glory full: Glory
be to our God most High.
-

A Hymn for the Sacrament.

- M**ost glorious God, and King of Heav'n, 1.
whom Angels do adore,
Who giv'st to all both Life and Food,
to thee be praise therefore.
- O Lord, the only Son, *J E S U*, 2.
that tak'st our Sins away,
Have mercy, and our Prayers hear,
we do thee humbly pray.

For

3. For thou, O *Christ*, art only Lord,
thou only art Holy,
With Holy Ghost, in Glory of
God the Father most High.
4. In Heavens Quire may we join,
with Heart and Voice to sing
Hallelujah, Hallelujah,
for ever to our King.
5. Amen, Amen, Lord, So be it ;
grant us our Hearts desire,
And let thy Spirit inflame our Souls
with Love, that Heavenly Fire.

*Omnis spiritus laudet Dominum,
Hallelujah. Psal. 150. ult.*

Peake Mayor.

Martis, *decimo quarto die* Decemb. 1686.
Annoq; Regni Regis JACOBI Se-
cundi Angliæ, &c. Secundo.

THIS Day upon hearing a Complaint made to this Court against *William Hammond*, Clerk of the Parish of *S. Martin* within *Ludgate*, for Burying a Child in the said Parish, who died in the Parish of *S. Katharine* near the Tower, without any Certificate from the Clerk thereof, contrary to several Orders of this Court: And upon the said *William Hammond's* Promise here made not to do the like again at any time hereafter, this Court doth remit his said Offence, and doth Order, that the said Rule be carefully observed for the future; that no Person be Buried in another Parish, without a Certificate first had from the Clerk of the Parish where such Person died.

Wagstaffe.

The

The Form of a Certificate to be given by the Clerk, when a Corps is removed to be Buried in another Parish.

T *Hese are to Certifie whom it may Concern,
That late of the
Parish of St.*

*Died of the as our Searchers
do report to me; and all Duties being bere
discharged, you may Interr the Corps at your
Discretion. In Testimony of which, I have
set my Hand and Seal this day of*

Annoq; Dom. 16

F I N I S.

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